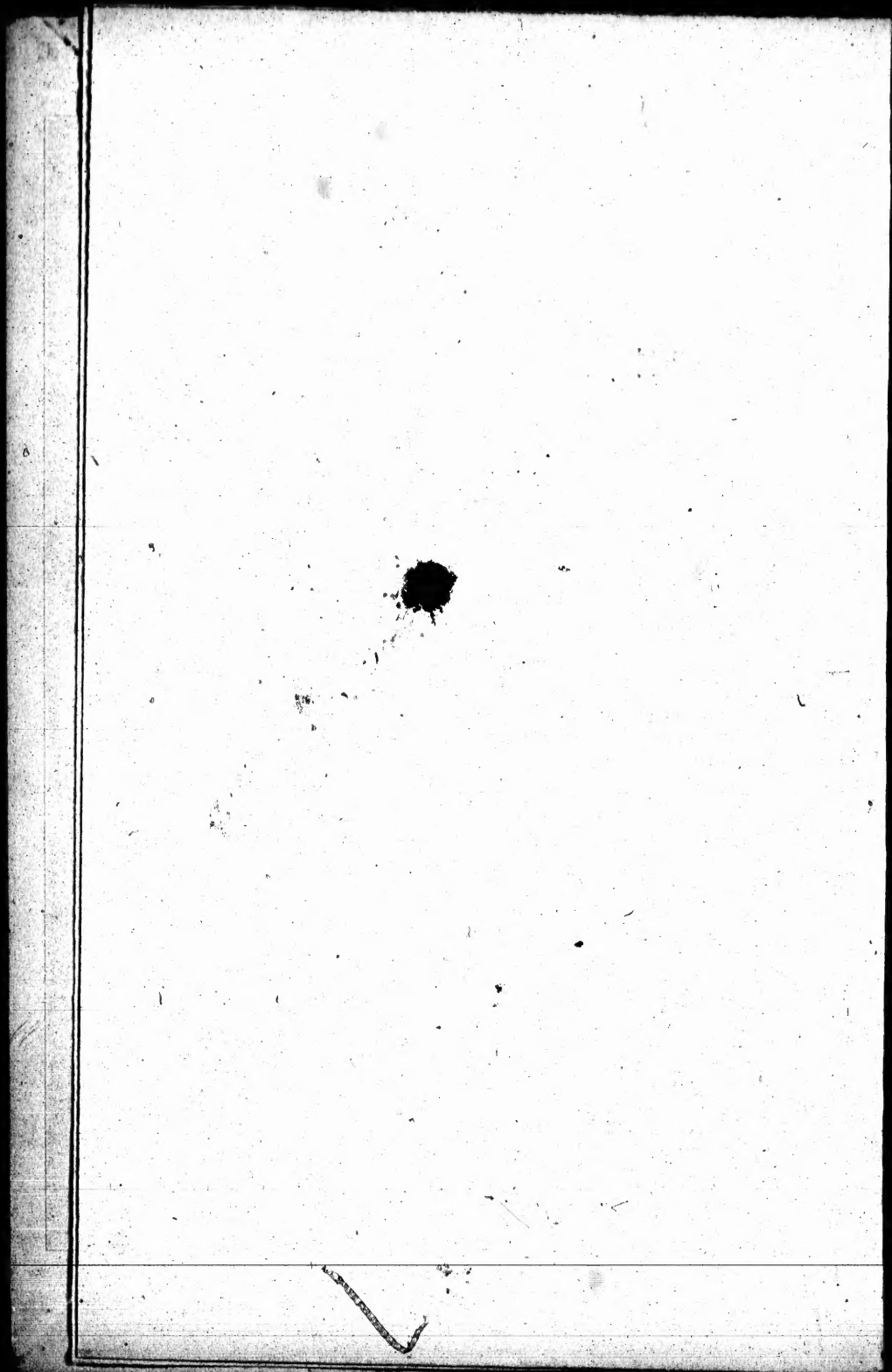




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A CHARGE

DELIVERED AT VISITATIONS

OF THE

CLERGY AND CHURCHWARDENS

OF THE

ARCHDEACONRY OF YORK,

*Held at Thornhill, on Thursday, April 22; at Hamilton,
on Tuesday, April 27; and at London, on
Thursday, April 29, 1852,*

BY

THE VEN. A. N. BETHUNE D.D.

Archdeacon of York.

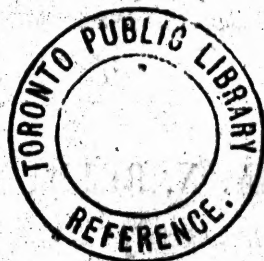
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JUN 25 1935

A CHARGE.

TO THE CLERGY AND CHURCHWARDENS OF THE
ARCHDEACONRY OF YORK.

REV. BRETHREN, AND MR. CHURCHWARDENS:

I have not, I fear, selected the season of the year best calculated to insure the general attendance of those whom I have invited to meet me on this occasion, protracted especially as our spring has been by a winter of unprecedented length and severity; but as it is not improbable that I may, after a little time, be absent from the country for several months, I have thought it desirable not to forego the opportunity, early as it is in the season, to hold those visitations of the Archdeaconry which, in the course of arrangements previously instituted, would be looked for during the present year.

You are aware that the duty I have now to discharge refers almost exclusively to the consideration of the temporal affairs of the Church;—a circumstance which affords me the opportunity of extending to the lay members of the several parishes, as represented by their Churchwardens, the counsels and suggestions I may have to offer. And

this duty cannot be an unimportant one, when so much of the real welfare of the Church, — its extension, order, and edification, — depends upon a secure and healthful condition of its temporal affairs.

I. And here I am first led to notice, what must always engage our common interest and sympathy, the large tract of country within this Diocese, containing a very considerable and increasing population, as yet unsupplied with the ministrations of religion as furnished by our branch of the Church Catholic; the vast harvest of souls, and the few and most unequal amount of labourers to gather it in. It is but a slight mitigation of this disheartening picture, that, in many cases where so much spiritual desolation prevails, there are efforts put forth to supply it apart from the agency and direction of the Church, that many men of unquestionable earnestness and piety, not belonging to our communion, are labouring in those remote and neglected spots, and often with the evidence of practical good. We contend that this mitigation of the evil is but slight, because the system upon which the religious teaching of the several Protestant denominations of Christians is conducted, does not ensure its permanence or regularity, or any consistent adherence to the modes of doctrine and instruction inculcated, but is attended with the hazard of fluctuation, variety and even contradiction. Again, in this manner of religious teaching, pursued by a number who are divided in sentiment, and who, in aiming at the acqui-

tion of converts, are multiplying the strifes of parties,—we lose entirely the scripture organization of the “one Catholic and Apostolic Church.”—We have no realization of the “building fitly framed together,” revealed as the condition of the household of believers and the family of the Lord; nothing of that sympathy and mutual love which the Lord, in his valedictory prayer, desired that the members of his body, the Church, should manifest; nothing of that concert and union in working for the glory of God and the welfare of men, which the whole organization of the Church implies. And above all we see in such a system of diversified and conflicting teaching, an opposition to what we hold as a solemn obligation,—the maintenance of the Church of Christ upon the principles laid down in the Word of God, as respects her polity, sacraments and prayers; principles from which we have no right or power to deviate, “lest haply we should be found to fight against God.”

II. From the contemplation of this discouraging picture, we pass on naturally to the consideration of the means of ameliorating our condition of spiritual destitution in this diocese; of changing, if we can, the wilderness into a garden,—of causing that barren land to rejoice and blossom as the rose.

1. And here I do not think we shall differ in the conclusion, that this is not to be effected by the exercise, however successful, of the mere voluntary system. Where the Church is already

fully organised and settled; where the people have been long bound to it by habit and conviction, and thus predisposed for its truths and privileges, it may, even upon the voluntary system, be maintained. A congregation is, in that case, rooted and grounded in their appreciation of, and attachment to, its principles; and they have themselves, it may be said, consolidated its outward establishment by a liberal appropriation of their worldly means: it runs little risk, therefore, in such an instance, of failing from due support. But this cannot be expected where the population are poor and scattered, and where from long disuse, the doctrines and practice of Christianity are in opposition to established habits of thought and action; where, at all events, if the sense and appreciation of religion be not wholly lost, it is by no means so strong or lively as to ensure a voluntary maintenance of it. We should hardly expect a people voluntarily to adopt and support that which contradicts their cherished and constitutional propensities, for in such a case, we have to disarm opposition, rather than look for sympathy and aid: we have to inculcate the love of religion, before we can look there for co-operation with us in sustaining it.

Looking at the numbers of the poor in worldly condition who are to be classed amongst the spiritually destitute, we see, at once, too, that according to the natural working of the mere voluntary system, many would never be reached at all; the boon would be limited to those who could afford to pur-

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chase it. We should, on that system, have a spot here and there cultivated—rich and flourishing, perhaps; but large spaces of barrenness and solitude between. That such is no mere fanciful anticipation, but borne out by sad experience, is proved by the condition of the neighbouring country of the United States, which its own truest friends and best citizens will have no hesitation in verifying. There, in the large spaces intervening between the towns and villages,—in short, in the rural population, generally, if there be not an utter religious desolation, there is a growth of tares, in the shape of sects entertaining the most discordant, unsound and perilous opinions, so strong and ~~well~~igh ineradicable, that it creates even more distress and apprehension than a total destitution of the means of grace.

2. To provide against consequences like these and to ensure the general and equal diffusion of the blessings of religion, Almighty God was pleased to reveal to the world specific rules and directions. In his blessed book we have a distinct declaration of his will that a provision should be established for the maintenance of religion, which should be beyond the reach of human caprice or popular infidelity. We have indications that it was his desire and positive command from the beginning, that men should be bound to an appropriation, for the service of religion, of a fixed share of their substance,—an appropriation so regulated that it was considered no longer the property of

men, but as belonging indefeasibly to God. We could not, without believing in such revelation even in the earliest times, account for the fact that Abraham, after a remarkable victory, should pay the tenth of all the spoils to Melchizedec, the priest of the Most High God. And that this was not an accidental or isolated case, but the effect and working of a fixed and revealed principle, is evident from the vow of Jacob, that, if permitted to come back to his own land in peace, after his proposed sojourn, he "should surely give the tenth unto God of all that He should give him." This cannot be thought an accidental or mere voluntary act and impulse, affecting only individual cases; or we should hardly observe, in two successive instances, the same proportion of religious gift. But we can be at no loss as to the Divine interposition in regard to this rule, and by inference of the Divine sanction of it from the beginning, when we find the principle of this religious appropriation of the tenth to God, embodied in the Jewish Law, and made to stand as an ordinance for ever.

How completely, my brethren, do facts like these disprove the arguments that are, in these days, so loosely and recklessly advanced against an established and national provision for religion! How entirely do they overturn the allegation, so wildly put forth, and so strangely credited, that a national provision for God's Church is a national sin; and that, by such an application of the worldly resources of a people, a national curse is provoked, rather than a blessing ensured! What

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God has thus appointed, must surely be right—
State endowments for religion, or call them by
what name we will, cannot be wrong, when en-
forced thus explicitly and positively by a Divine
command.

God, it is evident, settled this amongst His an-
cient people for the consolidation and perpetua-
tion of His Church in all after times, rather than
because it was demanded by present wants or
circumstances. At the time when the whole
economy of the Church was thus regulated and
completed, we should hardly imagine amongst
the people of Israel an indisposition to make
bountiful and sufficient offerings for the service of
their heavenly Benefactor. It was a time in
which they were under the influence of continual
miracles—when signs and wonders were being
wrought perpetually for their deliverance; a time
in which, of all others, the voluntary system
would have worked prosperously. Yet, God,
nevertheless, for the benefit of His Church in all
future ages, fixed for it a permanent endowment.
And we can understand, that where a complete-
ness of organization was settled for the State, it
would be derogatory to, and a slight of God, if the
same care and pains were not given to the struc-
ture of His Church. The comparison would, at
no time, be advantageous, if men should see an
orderly and systematic, and well-balanced ar-
rangement of what was to contribute to their tem-
poral welfare; but what affected their souls' in-
terests and pertained to them as immortal beings,

left to individual impulse or caprice. The contrast would, at no time, be edifying or beneficial, if the State—of man's erection and for man's welfare, as a mortal being,—should exhibit every care and liberal provision; while the Church of God's appointment and for God's honour, should be left like a child in the wilderness, without position or resting-place, to be sustained by a passing charity, and with nothing but the impulse of a sympathetic benevolence to keep it from famishing.

3. It is strange that Christian men should be found speaking against the lawfulness of State endowments for religion, and asserting that they are in contravention of the Divine command, with such facts as these before them. But, they will argue, this was a condition of things applicable to the Jewish economy, and not calculated for the purity and simplicity of the Christian dispensation. We are bound, however, to affirm in reply, that if the *principle* be correct in the one case, it cannot be inapplicable in the other: there is nothing in the nature of things which can justify the distinction that is alleged to exist between the two. We might be affected by such a presumed distinction, if we discovered in the New Testament one word prohibitory of that principle—one word there which went to say or teach that public appropriations for religion were, under the Gospel, not to be made. We must infer, indeed, quite the reverse from several facts and incidental statements in the New Testament itself. We

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read there of the existence in the earliest days of Christianity, of a common fund for charitable and ecclesiastical purposes; because a voluntary and impulsive generosity—giving to-day, and withholding to-morrow—was not deemed effectual to that end. Moreover, we find St. Paul frequently speaking of the obligation of Christians in this respect, in a way that assures us that the analogy with the Jewish dispensation was meant to be kept up: for example this, "*The Lord hath ordained*, that they who preach the Gospel should live by the Gospel:" that is, peremptorily and positively, and not as a whim or mere feeling might dictate. It does not appear to be left to individual liberty or choice; but a constraint and obligation, by a Divine ordinance, is imposed.

And if we should not find, in the New Testament, any very express directions, or any formal arrangements, upon this point, it was from the same cause that minute directions upon some other subjects were omitted there,—because it was unnecessary to be thus explicit. It was unnecessary to inform men, in a minute and detailed manner, of the way in which they were to maintain the ministers of the Church; because, from all antecedent rule and custom, they were sufficiently instructed in that duty. They would naturally act upon that rule, and carry it out fully, as soon as it was in their power to do so. And history teaches us that they did so. When circumstances warranted, gifts increased. The "common fund" became, in time, a systematic

organization: individuals or congregations did not act upon separate impulses, but all their gifts and offerings flowed into this common treasury. And that it might have this common aspect and influence, the Bishop of each Diocese was placed in charge of it,—to be allotted and distributed, under his direction and according to his judgment, for the maintenance of the ministry and other ecclesiastical objects. Here, then, was an endowment; the best which, under circumstances, Christians could make. Those were days of persecution, when such concentrated or tangible property as landed reservations, for instance, would,—as is unhappily the case now,—very speedily be seized upon, to gratify the spite of pagan priests or satisfy a private cupidity.

The case was different when the Emperors became Christians, and when Christian influence, from the vastly increased number of converts, was extended far and wide. Then gifts and offerings were proportionally larger, and the ancient rule of maintaining religion by specific appropriations of a tenth, or even more, not only came to be universally acted upon amongst Christians, but received the sanction of law, and was made binding in a fixed and unalterable way.

4. It was, my brethren, in accordance with the sacred principle always believed in, and acted upon, until comparatively a very late period, that a provision was made here, in this Province, for the steady and permanent maintenance of the blessings of religion as taught and diffused by

the National Church. In devising a new Constitution for this Province, care was taken that its religious welfare should be provided for,—that means should be set apart by which the teaching of Christian truth, through all time, should be ensured. If we are correct in saying, that the Clergy Reserves in this Province were the gift of that excellent monarch George the Third, because he sanctioned the appropriation with all the heartiness which befitted a Christian and virtuous king; we are equally right in saying that they were the gift of the British nation, declared by a solemn enactment of the House of Lords and Commons. It was not a mere act of the Royal prerogative, but the joint work of the three branches of the Imperial Legislature.

I need not review the question of right as touching this property, nor the hard struggles and fierce contests to which it has given rise. It is needless now to do so, because a settlement of the protracted dispute has long since been effected by Imperial legislation; for whatever may have been our conscientious objections to the Act of 1840, the Church of England in this Province with one voice accepted the decision which it made of the "vexed question," and regarded it as a final adjudication of the whole dispute. It was also generally believed that the public mind would now for ever be at rest upon this matter, and that we should henceforth enjoy the priceless blessing of religious peace. But we have been disappointed. Worldly politics, and the anti-

christian schemes and unscrupulous devices into which a war of party disputes, combining so many temptations to personal aggrandizement, are wont to drive men who engage warmly in them, opened again this question to the heat and strife of the worst days of the past.

The Church could not stand still in the warfare that raged around her; but, with gentle mien and forbearing temper, assumed her strong shield of faith, and her invincible weapons of truth. The conflict, through the blessing of heaven, has thus far not been detrimental to her, nor shaken her in the least from her position of strength. The recent appeal to the country,—backed, on the part of the enemies of the Church, with every calumny that could excite the popular prejudice against her,—has resulted in a considerable gain in the number of her zealous friends in the popular branch of the Legislature, and the significant exclusion of those who, during the last two years, had, in our Legislative Assembly, taken the prominent lead against her.

5. The most unhappy and repulsive feature in this recent agitation is the *motive* by which those profess to be actuated who have been the most forward in it. It has not been a mere strife of sect, nor a jealousy as to the manner of partition; it was not the claiming by one of what was considered to be too largely held by another; no honest rivalry, as we might call it, as to which religious body should have it in their power to effect most good by means of this public provi-

sion. No: but, in opposition to all Divine Revelation, in contravention of all Christian practice, the declared motive and the industrious effort has been to alienate this property entirely from religion, and separate it from every use that might bear upon the welfare of the Church of God.

The plea is,—and that will catch the fancy, because it affects the personal interests of many,—that the property, called Clergy Reserves, should be appropriated for the benefit of general education; for the wider extension of that knowledge, which, without the sanctifying influence of religion, only increases man's capacity and power to do mischief. But, taking up the arguments of the mere utilitarian, if an education merely for the work and enterprises of the world be important,—and we do not deny it—should not efforts incomparably greater be made to secure a *religious* education,—an education for the soul and for immortality? Is it not a general admission, that we should never get on, in law or jurisprudence, or in the commerce of life, without the application, in some way and to some extent, of a moral and religious restraint. We are obliged, in many things connected with the transactions of life, to rely upon the force of conscience; in many cases, to depend upon the solemn value attached to an oath. But where would be the efficacy or meaning of an oath without a religious conviction? How soon would its solemnity disappear, and itself become a mere word and formality, if there should be no engrafted religious

belief? We depend, then, as a people, upon the value attached to religious obligations; and we virtually affirm, as with one voice, that such obligations are to be taught, and urged, and deepened, and diffused. And yet persons, avowing this very conviction, will recklessly fling away the means for maintaining, and perpetuating the knowledge of these obligations, and even rob the Church of God—the appointed agent for upholding and diffusing them,—of the heritage assigned her for that very end.

6. While such, my brethren are the devices, and such the open warfare against us, it does not become us to be passive or silent. It appears, in this emergency, to be most desirable that each parish should exhibit, in its leading members, at least, an organisation which would be ready for any action when danger is threatened, and where constitutional resistance is imperatively called for. Combination and union for the protection and welfare of the Church is, under such circumstances, not only justifiable but necessary.

7. There is nothing, in this warfare against our sacred cause which has distressed us more than the fact that a British statesman should, for an instant, have countenanced this popular delusion, or have uttered a word that could favour a scheme of spoliation so entirely at variance with the spirit of the British constitution, and so adverse to the teaching of God's holy word. We shall remember that this lamentable concession was not made without some words of accompany-

ing regret, but these were neither pointed nor strong, and the sacrifice of what should be held most sacred, was ready, it appears, to be made.— But let us hope that due reflection upon the injustice, the grievous sin, of such an abandonment of a property on which the spiritual welfare of millions may depend, will only confirm the resolution and make the determination irrevocable, never, while British faith and justice can claim to be respected, to divest one acre of those lands, or one shilling of their revenue, from the sacred cause to which they have been assigned. We cannot, for an instant, admit the plea that the people of this country may, of right, deal as they please with this property; because it is not now a public property, but one solemnly set apart, and specially dedicated to holy uses: it has for years been employed, in part at least, for religious purposes; and it cannot, without the most flagrant violation of justice, be diverted from such uses, unless it can be proved that it has been perverted to objects hostile to the State, and such as threatens to overturn the moral order or social peace of the country. Nor have we any confidence in the assertion that the Parliament of this country are the best judges of the manner in which this property should be applied any more than that they have the best right to make such an appropriation of it as they may deem expedient. We doubt the one while we deny the other. We doubt the fairness and soundness of the judgment which would be affected by local prejudices, narrow partialities or

aversions, and popular impulse and agitation.— And we emphatically deny the right to be inherent, as they contend, in a mere section of the inhabitants of a great Empire. Often, when our worldly interests are concerned, and the bearings of trade and commerce are discussed, we claim to be esteemed and treated as part and parcel of the Empire,—like the inhabitants of one of the counties of England. Let the claim, then, of our fellow subjects in Great Britain and Ireland be treated as reciprocal; let the privilege be conceded to them which we ask for ourselves. Let the principle be admitted and acted upon, that the Clergy Reserves are not the property merely of the inhabitants of this Province, but of the Empire at large,—on the high ground of constitutional right, and for weighty practical reasons also. Our Province is receiving continual accessions of population from the Mother country, and those emigrants, we contend, have a right to every existing privilege in the Colony. It were, therefore, on the part of this Province, an arbitrary assumption of right to make laws or statutes which would abridge them of any such privilege,—of that high religious privilege, especially, which might be thought to reconcile them most to their expatriation from their native land. To alienate this property, then, would be to dispose of that for some temporal and selfish advantage, which belongs to the millions of our fellow subjects in the United Kingdom, as much as to ourselves. And more,—to alienate this property, would be to deal

in a most high-handed and arbitrary way with an inheritance which belongs as much to posterity as to the present generation. It has come to us, emphatically, with an entail,—stamped and bound as such by the most solemn pledges and engagements: and we should be in the last degree presumptuous and unrighteous in exercising a fraud upon, and a palpable injury of posterity, by destroying of our own free will that entail.

Our neighbours in the United States appear to deal more sacredly and righteously with such questions. With them it is held to be *unconstitutional* to interfere with property conveyed to corporate bodies in trust for sacred purposes. It would be mortifying, if we should be forced to place British justice in unfavourable contrast with republican integrity.

III. But while we contend for a provision for the maintenance of religion which shall be beyond the reach of hazard and uncertainty,—beyond the capriciousness and risk of the voluntary system as that is now commonly understood and acted upon; we must not, my brethren, under-rate, or feel ourselves relieved from, the obligations which that system legitimately viewed, undoubtedly comprehends. Christians, it will hardly be denied, are under a constraint just as strong as were the Jews to contribute of their substance to the cause of God; and there is nothing in the force or claims of the Gospel dispensation so low or inferior in comparison of that of the law, as to make us hesitate about the duty of giving at least as large a

proportion of that substance now, as they were required to do then. It matters not whether this be an obligation forced upon us by the letter of the law of the land, or not: we are compelled to its exercise by the law of conscience and the law of God.

1. And here, first, let us accurately understand what is the nature and origin of the law of the land upon the subject, where such law exists. Kings and private individuals, out of a property which was undeniably their own, solemnly dedicated to God that proportion of its fruits or revenue which, from the beginning of time, appears to have been rendered back to the great Giver by the temporary earthly proprietor. That special consecration, made voluntarily and rightly by themselves, they rendered permanent and perpetual by the sanction of law: they bound upon their posterity,—upon all who should hereafter be the possessors of that property,—the same appropriation for pious or charitable uses: it went down from generation to generation with that well-understood and acknowledged entail of one-tenth for God and his Church. Let none say, then, that either individuals or the state have power to alienate that entailed appropriation: it is as much the property of God's Church, as the rent or revenue claimed by the owner of any ordinary estate from those to whom he may lease it.

2. But passing by this question, I contend that the obligation of some such appropriation for God's service, rests upon us all; and to our own

Master we shall stand or fall, as we obey or neglect that duty. There is a beauty, too, in this voluntary exercise of the obligation to render our dues to God: in the free working of this part of charity, we are better testifying the influence of its whole grace in our hearts. And this indebted appropriation can be given fully and unostentatiously through the medium of the ordinary and long-established channels. It can be made through the annual pew-rent,—the offertory alms,—the direct contribution for the maintenance of ministers,—the fixed allotment of Church Institutions, through all these it can be distributed fully and equitably. Yet, with the best intentions, there will be but a capricious and doubtful, and perhaps a scant appropriation to God's cause and service, if the rule of "laying by in store," be not acted upon rigidly and conscientiously. There must be an habitual reservation, a systematic setting apart of what thus belongs to God; else, when the claim is presented, and this most sacred of all dues is called for, it may not be ready, and there will be perchance a shuffling excuse, and at last the hard-hearted denial of the whole.

3. In speaking of the channels and agencies through which that bounty may be made to effect its pious end, I cannot refrain from mentioning specifically that valuable institution, the *Church Society*; in and through which the alms and offerings of Churchmen may be made to work in harmony for God's glory, and the welfare of our fellow Christians. But this Society has been too

long and too well known amongst us, to require from me here any urgency of appeal in its behalf: it works for a large variety of pious and benevolent purposes; and if, like other institutions of human construction, and upon which human infirmity and temptation can be brought to bear, it should have its season of shadow and adversity, we shall rather help to dissipate the cloud than suffer the darkness or distress to accumulate and deepen around it. Earnestly, then, would I urge the formation of an Association in every parish or mission where one does not already exist,—the appointment annually of active officers,—and the steady and vigorous working of the whole machinery which the constitution furnishes. And I would venture to speak boldly on the duty incumbent upon all Clergymen in the Diocese to make the collections in its behalf, or for its trusts, at or as near as possible to the time when they are required in the announcements made by the authority of the Bishop. I mention this, because in glancing over the lists of periodical acknowledgments contained in the Annual Reports of the Society, we observe many cases in which, for one or other, or perhaps for all, of such objects, no collections have been made. I do not think, my reverend brethren, that we have here any discretionary power. Whether the object of the collection accords, or not, with our own private opinion of its fitness or importance, our duty as clergymen appears to be positive and clear,—to set forth the claim to our people as

directed, and leave the result to their own appreciation, by God's help and direction, of its value or urgency.

IV. We have spoken of spiritual destitution,—many desolate places in the land,—a vast moral desert, and bleak solitude around us: while, then, we turn our anxious thoughts to the means and resources for maintaining those who are to cultivate and till it, we are bound to look, with equal earnestness, for those who shall be the labourers in this wide and fruitless region. If we had, at this moment, boundless pecuniary means at our command, we have, confessedly, not the men on whose maintenance they could be expended. It is vain to be looking to the Mother Country for an adequate supply of labourers in our Colonial vineyard: we may, now and then, at long intervals and in scanty supply, obtain those who can bring us from our father-land the knowledge and the experience which there are there so many better opportunities of obtaining. But the children of the Church in the Mother Country are alive to their own wants now, in a degree which a quarter of a century ago was unknown: the Church there is, on every side, lengthening her cords and strengthening her stakes; and, therefore, there are but few to spare for work in the Lord's vineyard beyond the seas. Moreover, the richest endowments of learning acquired in the unrivalled Universities of the Mother Country,—the invaluable experience obtained by judicious and faithful training in her admirable parochial system,—

the knowledge of mankind gathered from association with the high and gifted and excellent of the earth,---all these, if transported to our shores, would not alone, or at once, compensate for the want of that local experience which is so essential to ministerial success; that sympathy with the feelings and habits and wants of the country, without which the best zeal and the highest talents would have comparatively a barren exercise. While, then, for an adequate numerical supply of ministers, we must look chiefly to ourselves, we are bound to seek for them, and encourage them, and train them from amongst ourselves, as promising, on the whole, the most extended and permanent usefulness. A large interfusion of labourers from our father-land with those who are reared amongst ourselves, we shall always regard as a boon: the habits and experience of the old world will be most advantageously intermingled with the sentiments and sympathies of the new.

1.st But, in this acknowledged deficiency of labourers, what fact meets us? Only here and there,---a minute fraction in comparison with the number of those who engage in other professions,---are young men, from our older and more influential families, coming forward as candidates for the sacred ministry. It surely cannot arise from any impression that it ranks not amongst the most honourable of professions, and the most gratifying of employment, that we find, in so many quarters, this shrinking from a duty borne, in all ages, by so many of the highest and most gifted;

but it may be, because it offers no promise of wealth,—none of those rewards which lure the ambitious, and urge on those who seek for earthly distinction. But here we might argue that wealth soon perishes, whereas the satisfaction of being, in the most exalted sense, useful to mankind, never dies: we might show that human fame is capricious and fleeting, while the honour that is attached to the diligent servant of God perishes not: above all, we may contend that we are in that vocation, working for immortality, and that the commendation and reward of our Maker and Redeemer is infinitely beyond all the satisfaction and all the honours that earth can confer.

2. Contemplating this scarcity of candidates for the sacred ministry, we are led to ask whether the dedication, in certain cases, of a son to the ministry of the sanctuary, be not amongst the vows we owe to God. We may have our doubts whether talent and disposition shall, in after years, realize the wisdom of that vow; yet this need not be regarded as irrevocable, if the exercise of a sound prudence should constrain us to change the distinction of that child. Certain it is, however, that such dedication of a child is most likely to ensure the corresponding training; while the very knowledge of such a dedication on the part of that child would lead to more sobriety of thought and action,—more self-control,—more patient culture of meekness and humility,—more hope and assurance, on every side, of those high graces and acquirements which befit the ministers of

God. And we shall believe, too, that God will look kindly and favourably upon such a dedication, and own the child thus given up so specially to Him, and impart freely and richly His grace to help the parental training.

3. In regarding the scarcity of labourers in the vineyard of the Lord amongst us, we are naturally led to some remarks upon the Institution in which candidates for the sacred ministry may, with God's help, be furnished with those varied qualifications which are necessary for the high and solemn work before them. Such an Institution we now have, as complete as is needed for present purposes, in our Church University of Trinity College at Toronto. I need not repeat to you, brethren, the circumstances which have led to the formation of this Institution: suffice it to say, that the undertaking was forced upon us as conscientious Churchmen. Putting out of the question the high character of the gentlemen who conduct the University of Toronto, we could not entrust the education of our youth—of those, especially, designed for the ministry of God's Church,—to an Institution which recognizes no Church principles; which excludes religious teaching as an habitual and systematic training; which allows no public exercise of the duties of devotion within its walls; and which discourages so pointedly the employment of those who would, from profession and habit, be most disposed to inculcate the doctrines and practice of Christianity. But in establishing a University, where Christian

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truth and duty shall be prominent and habitual in the teaching, we are thrown necessarily upon our own resources as individual members of the Church; and in making these available to the maintenance of our College, much vigour and zeal and liberality must, in every quarter, be put forth. God, in his goodness, has so far greatly prospered the righteous endeavour; but the success which His favour has already begotten, in giving fresh vigour to our hopes, should impart new life to our energies in its behalf. It might be advisable to have, at least in some of our larger and wealthier parishes, a column in the annual subscription-list of the Church Society, for such as might feel it in their power to bestow a special contribution, from time to time, if not from year to year, towards this important object. And there may be not a few, who, in apportioning a share of their property to pious and charitable uses after their death, might be willing to appropriate a legacy in money or land towards our Church University; and perhaps only a hint or suggestion on our parts may be needed, to ensure in many quarters a willing; and it may be a liberal aid, in this manner, towards its permanent maintenance.

V. In view of our many destitute places in this Diocese, it is natural to desire as equal and as equitable a distribution as possible of the labourers who may be at command; that, while vacancies are, in the first instance supplied, there may be a fair division of any accessions to our ministerial

strength amongst the many claimants of the advantages of a resident clergyman. To effect this desirable end, I would suggest that the several Rural Deans do annually make a report to their respective Archdeacons, or to the Examining Chaplains of the Lord Bishop, if more convenient, of the several places within the bounds of the Rural Deaneries which require the services of a clergyman. It would be desirable, at the same time, to state what proportion of the population of such places, respectively, pertain to the Church of England, and the distance of each from any accessible ministrations; what is the largest space which a clergyman, if appointed, might be enabled advantageously to occupy; and what preparations have been made by each for the encouragement, and towards the support, of a resident minister. In this way, by a comparative estimate of the wants and claims of the places thus reported, there could be the exactest justice exercised in the allotment of those, be they few or many, who should year by year be added to the ministry; and in this way no ground would be left for the complaint, which is now sometimes expressed, that the Revenue from the Clergy Reserve Fund is not equitably distributed as respects the claimants whom it is made to reach. I would only add upon this point, that the report, to the benefits of which I have referred, should be in the hands of the Archdeacons, or of the Bishop's Examining Chaplains, some little time before the

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period of the General Ordination, which is usually held about the beginning of October in each year.

VI. I have said, at the outset of this Address, that the remarks and suggestions it should contain must bear almost exclusively upon what refers to the temporal circumstances of the Church, and the efficiency of its outward organization as affected by its financial resources. But I cannot conclude without reminding you,—as we are bound to remind one another,—that, in this case for the external prosperity of the Church, we have mainly in view the maintenance of that by which its internal vitality and truth may be assured and perpetuated. We have the Lord's promise that "the gates of hell shall not prevail against his Church;" and we should be of little faith, indeed, if we did not rely upon the exactest fulfilment of that promise. Yet, strong and immovable as our confidence may be, we have no warrant for the relaxing of our individual exertions: on the contrary, the indications in God's word are most clear and positive that we should be "fellow-workers with Him" in upholding and extending the fitly framed edifice of His Church. If we do not employ the means, graciously vouchsafed to us, for thus maintaining this holy structure, and especially in what is so essential to its purposed benefits, its ministerial appointments, we are to believe that God will shift the trust and deposit of His ark, the Church, to more faithful hands, who will cherish it as the treasure it claims to be. Upon all of us, the Laity as well

as the Clergy, rests this vast responsibility : we have each of us our talents, in respect to duty to God's Church, to employ to profitable account. Upon the Clergy alone rests not this weighty trust : our brethren, who are, as Churchwardens, the representatives of our several congregations, should feel, as we trust they do feel, that the duty of upholding the goodly structure of the Church, in all its completeness, devolves largely upon them.

And with this perception of solemn and bounden duty, let us act in unison as well as with vigour and faithfulness. Let us testify that our work is one, by harmony of action ; that there is a common bond of union,—one Lord to serve, one faith to contend for, one treasure above for which to concentrate our efforts. And let us prove by holiness and pureness of living, as well as by zeal and devotedness in labour, that the reward we aim at is one far beyond these fleeting and perishable scenes ; that the gaining of souls to Christ, and not the acquisition of the possessions of the world, is the motive for “ rising early, and so late taking rest, and eating the bread of carefulness.”

May we, my Reverend brethren, in a fitting contemplation of our awful responsibilities as ambassadors for Christ, be instant in declaring the whole counsel of God, and earnest and active in those labours of love which attest the genuineness of faith. Persuaded that the only foundation of hope and trust is Christ crucified, may we avoid the sin and punishment of a false profession.

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by crucifying within ourselves worldly studies, evil affections, and carnal tempers. The Church is set upon a hill; and the ministers of the Church who labour for the diffusion of its blessings, are conspicuous to the eyes of the world: may no discredit, then accrue to the Lord's kingdom by the negligence or inconsistency or wickedness of his appointed servants, but rather "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

[illegible]

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